

## Ninth Annual Convention of the Brethren Sunday Schools of Western Pennsylvania.

To be held in Meyersdale, Pa., Sept. 13, 14 and 15, 1887.

## PROGRAM.

TUESDAY, SEPTEMBER 13TH, 7:30 P. M.

Devology.  
Anthem.  
Prayer.  
Organization.  
Address of Welcome, ..... Miss Lydia Beachly  
Responses.  
Appointment of Committees—On Queries, On Resolutions.  
Discussion—What inducements should be offered to bring children to Sunday School? ..... D. F. Ramsey  
Assignment of Queries, .....  
Music.  
Adjournment.

WEDNESDAY, SEPTEMBER 14TH, 9 A. M.

Devotional Services.  
Answers to Queries.  
Discussion—Teachers' Mistakes, Teachers' Qualifications, ..... George DeBolt, J. H. Knepper  
Music.  
Assignment of Queries.  
Music.  
Adjournment.  
2 P. M.

Devotional Services.  
Answers to Queries.  
Discussion—How can we get the Sunday School scholars to study the lesson at home? ..... A. J. Sterling, Pat. O'Neill  
Music.  
Discussion—The greatest efficiency in S. S. work obtainable only by the wise choice and training of its workers. ..... John Duke McFaden.  
Music.  
Assignment of Queries.  
Music.  
Adjournment.

7:30 P. M.

Anthem.  
Prayer.  
Collection.  
Discussion—What are the needs of our Sunday School? ..... P. J. Brown  
Recitation.  
Music.  
Adjournment.

THURSDAY, SEPTEMBER 15TH, 9 A. M.

Devotional Services.  
Answers to Queries.  
Discussion—How can we get the Sunday School into the church? ..... N. E. Miller, U. B. Cook  
Music.  
Assignment of Queries.  
Music.  
Adjournment.

2 P. M.

## CHILDREN'S SESSION.

Discussion—Best methods of teaching Temperance in the Sunday Schools? ..... Mrs. Dr. McKinley  
Answers to Queries.  
Music.  
Adjournment.

7:30 P. M.

Anthem.  
Prayer.  
Discussion—The Mission of the Sunday School. .... General  
Music.  
Collection.  
Report of Committee on Resolutions.  
Appointment of Executive Committee.  
Miscellaneous Business,  
Music.  
Adjournment.

A. D. GNAGEY,  
ANNIE OLINGER,  
ANNIE BEACHLY, } Com.

## Elder George Wolfe.

"Precious is the memorial of the just."

This saying of Evelyn is highly applicable to the life, labors, and peaceful end of our esteemed Elder Brother, George Wolfe. We feel truly thankful that in the Providence of God it was our privilege less than one year ago, to look upon the venerable form of him who now sleeps somewhere in the great San Joaquin Valley. Historically, our acquaintance with Bro. Wolfe dates back some thirty years, but personally only to the 9th of September, 1886, when it was our pleasure to meet him under his vine and fig-tree. We presume the vine is still there, and so the fig-tree bearing their load of fruit; but Bro. Wolfe is gathered to his Father and the fruit of his labors is perennial even to the bloom of eternal youth.

In person Elder Wolfe was rather above medium height and of heavy built, in disposition, frank, pleasant, and approachable by every body. Old and young, saint and sinner, all loved father Wolfe with that disinterested love that the Gospel contemplates, to the extent that both male and female were in the habit of saluting father Wolfe with the kiss that knows nothing but Gospel charity. In his church work he was self-sacrificing and zealous, in church polity he was liberal but firm, had a mind of his own which neither threats, committee visits nor mandates could deter him from; and in his death our California Brethren have lost a pillar of patriarchal mien. Yes brother John your brief announcement on a postal card brought memories to life which now mingle with sadness. "Father is gone." Thank God father's work was done and well done. And upon you will largely fall the mantle that he leaves on this side

of Jordan. And it is a source of gratification to us to know that you too possess the will and self-sacrificing spirit to continue the work that father could no longer do, and it is our prayer to God that He may give you and all the dear brethren in the Golden State, grace, peace and love so that the good work may go on and that finally the whole family of saints may meet in the house of our Father above.

P. J. BROWN.

Congress, O., Aug. 15th.

## Children's Meeting.

We held our Children's Meeting in a beautiful grove near Round lake, July 23rd, and had an enjoyable time indeed. Following is the Program of the services of the day. After the performances we all repaired to two well-filled tables of every thing nice, one for the children and one for the rest of us. Also the children were treated and everything done to have things pleasant. After dinner the time was taken up in singing, playing and friendly conversation.

## PROGRAM.

Singing of hymn, No. 101, Gospel Hymns.  
Prayer and Address by Elder H. H. Snyder.  
Declamation—The Miners Cabin, by Nettie Null.  
Declamation—I'll take what Father takes, by Eddie Ikler. Temperance song, by Mollie and Annie Snyder. Declamation—My Mother's Hands, by Eddie Ritter. Declamation—The Dying Soldier, by Herbie Ikler. Song No. 14. Declamation—Oh, why should the Spirit of Mortal be Proud, by Almede Blakely. Declamation—Give me three grains of corn, by Annie Snyder. Song, I should love my mother, by May Ritter. Declamation—The Sunset, by Walter Weston. Song My Mother's Bible, by Mrs. H. H. Snyder. Select Reading, by Mrs. Charles Hoskins. Song 279. Declamation—Where is the Spirit Land, by Mollie Snyder. Select Reading, by Mrs. Brown. Select Poetry, entitled Faith, by Mrs. Ritter. Essay, by Mrs. H. H. Snyder. Organist, Mrs. George Hubb.

ROBERT CLOSE, Secretary.

Fennville, Mich.

## Points From Wilkinson's Writing.

The Egyptian bow-string was of hide or cat-gut, or string. Their arrows varied from 22 to 34 inches; some were of wood, others of reed; and were frequently tipped with metal leads, and winged with three feathers, glued longitudinally on the other end.

The sons of Ham, taught the early Egyptians the true worship of one spiritual and eternal being. In later times the idea of one spiritual and divine being was associated with a material God, and finally the Divinity was altogether forgotten, with a result of pure idolatry.

The oldest and most authentic record of the primal state of the world is unquestionably the Scripture history.

The Egyptian tradition of the origin of mankind referred at a later age the creation of man to the Demiurgos Chnoumis, who was supposed to have made man out of clay upon a potter's wheel.—[This is one of their theories].

Regarding the exodus of the children of Israel from Egypt. "Wherever any part is mentioned in the Bible history, we do not discover any thing on the monuments to contradict it."

The Egyptian bows were round pieces of wood, from five to five feet and a half in length.

It is probable at one time mankind, universally had a true idea of one spiritual, divine and all-powerful being as God; but the tendency to materialize, grew on and finally the several races of the human family associated with the true doctrine of the Creator, a material object; and as time passed, the habit of worshipping the material God grew on, the true idea of a spiritual and omnipotent Creator was lost, and superstitious imagination shrouded the gods which were made by hand. This tendency is plainly visible in the mind of the Israelites. After they were in the wilderness a few days, they erected a god in the figure of a calf, and imputed to it the powers and mysteries of Jehovah. So, during the dark days of Christianity, that materializing tendency gradually grew upon

the people, and they finally made pictures and images of the Virgin Mary, &c., and combined with them the spiritual, or mystical, thus forgetting the nature of the true God, and the relations they sustained to him. This idea of materializing has always existed largely, in men, until this present age. Among the civilized now, the tendency is to break down the material, the supernatural, either by denying every thing of the kind, as the full formed infidel, or make a ridiculous show of it by claiming communication, materializations and familiar association with the spirits of the departed.

"The inhabitants of the Thebais, says Plutarch, worshipped their god Kneph only, whom they looked upon without beginning, so without end"—a doctrine evidently borrowed from the doctrine of the true God as held by his peculiar people.

The offerings of the Egyptians were largely modeled after the sacrifices in the Jewish church; and none were directly taken from the customs of the Israelites.

To assume that, there was no sacrifice by God's peculiar people before, the law of Moses, is false in the extreme. Abraham offered sacrifice, as well as did other Patriarches. The offering of a lamb, instead of Isaac, is known to every Bible reader.

## "He Won't Stand Peaking."

One day I was being shown through the great Soltau Mills, near Bradford, when I observed a man passing a piece of alpaca cloth over rollers, which enabled him to detect any flaws by the reflection of the light from the window. "What is he doing?" I inquired. "Oh, he is 'peaking,' or examining the cloth. You see he has just found a bad place, and he will deduct something for it from the girl's pay. You see, sir, when the cloth is held up to the light, it shows what wasn't seen before! When a man's character isn't what it should be, sir, we say of him, 'He won't stand peaking.'"

Ah, thought I, here's a lesson for both me and my readers. Let us watch and pray that our conduct, both public and private, be such as will stand the light—will bear "peaking."—BRITISH WORKMAN.

## The Lord's Prayer.

Mr. Hay, in his work on Western Barbary, tells the following anecdote;

"On the occasion, traveling in the Barbary States with a companion who had some knowledge of medicine, we had arrived at a door near which we were about to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the 'rebellers against God.' My friend who spoke a little Arabic, turning round to an elderly person, whose garb bespoke him a priest, said: 'Who taught you that we were disbelievers? Hear my daily prayer and judge for yourselves.' He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed: 'May God curse me, if ever I curse again those who hold such belief! Nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat the prayer, that it may be remembered and written among us in letters of gold.'"

## A Steward's Advice to the Passengers.

A worker, speaking at a Christian institute, said: "When I was once going from Scotland to America, and we had got to the south of Ireland, a number of the passengers, myself among them, were very sea-sick; and as we sat looking at the great waves rising and falling, we became worse and worse, until the steward came along and shut the door, bidding us look the other way. We did so, and as our eyes had no longer the sea before them, we gradually recovered. I thought—that is just the way with many of us. We keep looking at our waves of trouble, and the more we fret about them, the worse we become; whereas, if we had simply looked away from them to Jesus we should have got on much more smoothly. If Christians would just let the Lord keep their troubles, they would find Him a greater Savior and Keeper than they have any idea of."

He that beholds all from on high  
Knows better what to do than I,  
I'm not mine own; should I repine  
If He dispose of what's not mine?

—Henry More.